THE ANSVVERE OF THE VICECHANCELOVR, THE DOCTORS, both the Proctors, and other the Heads of Houses in the Vniversitie of Oxford:

(*Agreeable, vndoubtedly, to the ioint and Vniforme opinion, of all the Deanes and Chapters, and all other the learned & obedient Clergy, in the Church of Engl.*

And confirmed by the expresse consent of the Vniversitie of Cambridge.)

To the humble Petition of the Ministers of the Church of England, desiring Reformation of certaine Ceremonies and Abuses of the Church.

Beware of the Concision. Philip. 3. 2.

Cum sub specie studij perfectionis, imperfectionem nullam tolerare possimus, aut in Corpore, aut in membris Ecclesiæ: tunc Diabolum nos ita metacere superbia, & hypocrisi seducere, moneamur.
Calv. advers. Anabap. Art. 2.

AT OXFORD,

Printed by Ioseph Barnes, and are to bee sold in Paules Church-yard at the signe of the Crowne by Simon Waterson. 1604.

TO THE MOST RELIGIOVS, WISE AND VERTVOVS PRINCE, our moſt Gracious and dread Soveraigne, IAMES *by the Grace of God King of England, Scotland, France and Ireland, defender of the faith, &c.*

THE awefull regard & high Reverence, which in duty we owe, & in all our demeanure wee deſire to performe, vnto that *Sacred Perſon*, which it hath pleaſed the Lord our God, becauſe he loved vs, to ſet vpon *his* throne as King, in *his* ſteede to rule over vs; togither with the deteſtatiō that we cōceave of their profane audacity, & vngodly preſumption, that have adventured to put into thoſe Maieſtious hands, (farre vnfit to be ſo familiarly abuſed) very Libels, & lewd Calumniatiōs of the preſent State, vnder a pretence of *Humble Petitions* & *Loyall advertiſements*: hath cauſed vs (moſt Gracious and moſt dread Soveraigne,) to forbeare now a good while, and to withhold the tendering of *this* our religious, (though otherwiſe but weake and ſlender) ſervice, from your owne moſt Excellent and Royal preſence; vntill *firſt* it had ſtaide for the Concurrency of that other famous Vniverſitie; & *then* alſo had attēded the graue & prudent approbation of Them, vnto whom in diſcretion wee were to repaire, & by whō in duty we are to be directed in matters of weight.

But now that we may, both ſafely vndertake before God and men, that our principal purpoſe *herein*, is the Propugnation of his

ſacred Truth, the mainetenaunce of your Maieſties Lawes, the Peace of this Church, the quiet of the Common-wealth; & withal, do perceiue by ſome apparant Arguments, that in their iudgments, whereon we may better rely, then vpon our owne, there is no point *herein*, that is like to abalienate the gracious Favour, nor to impaire the Princely Clemency, which of late it pleaſed your moſt Excellent Maieſty to extend generally vnto vs all, & ſince that alſo, vnto ſome One of our Societies in particular; (for which we do ever yeeld moſt humble & all poſſible thanks:) we are therefore emboldened nowe at length, to offer vp vnto your moſt learned and Religious view, this our Anſwere to the *Reformers* Petition, and henceforth do lay it downe at your Maieſties feet. From whence whatſoever ſentence it ſhall receaue, we are ready, as becommeth vs, in all humility and contentment, therewithall to repoſe our ſelues and reſt ſatiſfied.

And this (we confeſſe, what great cõfort to our doubting and diſmayed minds.) We now the rather adventure to do; becauſe we haue lately ſeene, & thereby plainely vnderſtand, how theſe our deſires & endevours, for the preſervation of our Church government, though in their low & lowly place, doe nay the leſſe, retaine a due conformity with thoſe Noble Acts & Memorable Deſignements (ſuch as are The ratifying of the Cõmuniõ Book; The publiſhing of that Proclamation Octob. 24. The Iniunctiõ to the L. Archb. for the repreſſing of Novelties in the Church; The Intention to provide of thoſe Cures, that ſuffer defect.)

By which your Maieſty hath made knowne, your Gracious Reſolution, and Princely purpoſe as well touching the Doctrine & Diſcipline, the Service & Ceremonies now taught & eſtabliſhed in this Realm, as alſo cõcerning the Miniſters of the Goſpel & their better Maintenance, their better ability to teach & their greater diligence in teaching, through out this whole kingdome.

Vnto which Worthy Workes & moſt Chriſtian proiects, inſpired *from aboue* & managed with ſinguler wiſdome & godlines, we can but applaude, with ſhoutings & great ioy, crying as it is in the Prophet: *Grace, Grace vnto it*. That as they proceede from the abundant *Grace* & goodnes of God plentifully infuſed into your Royall hart, ſo they may redoũd to High *Grace* & Glory of your Ma-

Zech. 4. 7.

Maieſties moſt godly Government, from generation to generation. And farther, We moſt hartely deſire, that the Nobility, the Gentry, & other of the Commons that haue power & opportunity by reaſon of their Impropriations to put to their helping hands: will be no leſſe willing to ſet forward the laſt of thoſe religious Deſignes, then the two Vniverſities, that like poore Widdowes with their 2. Mites, are ready even to their vttermoſt, by ſuch convenient meanes as may ſtand with their ſeverall States, to accompliſh the ſame. Nor that onely, but alſo are able & willing (vpon notice of your Maieſties Pleaſure) to propoſe ſome other meanes for the amending of the State of the Cleargy; ſuch as ſhall be offenſiue (we hoape) vnto none that eſteeme of them *as of the Miniſters of Chriſt, and diſpoſers of the ſecrets of God.*

So may that come to paſſe, which Malachy ſpeaketh. „*There* Mal. 3. 7. *may be ſtore of meate in the Lords houſe*: and then let vs proue him *therewith*, if He will not open the windowes of heaven vnto vs and power vs out a bleſſing without meaſure. Now the moſt high God, that when hee devided to the Nations their Inheritaunce and ſeperated the Sonnes of Adam, appointed the borders of *this* People and ordained that in the fulneſſe of Time, your Maieſtie ſhould ſit vpon the Throne, and ſway the Scepter of *this* Kingdome; the inviſible and only wiſe God, that hath taken your Maieſty as a brande out of the fire, or as that Sheepe of Davids flocke, out of the mouth of the Lyon, and paws of the Beare, to make you the Head of many Nations, and to ſet you (in the time of our Calamity) as an hyding place from the winde, as a refuge from the tempeſt, as Rivers of water in a dry place, as the ſhaddow of a great Rocke in a weary lande, to as many in this Realme, as loue the Peace of the Goſpell of Chriſt; and therewith all hath given your Maieſty Davids Hart, to common with your Princely ſelfe, and ſay *Quid retribuam?* VVhat ſhall I render to the Lord for all his mercies towardes me: He proſper the worke of his owne hands; he perfect in your Maieſties hands the worke that he hath begun, vntill the day of Chriſt; He giue your Maieſty a long Life, a ſecure Kingdome, a ſafe Houſe, valiant Armies, a faithful Senate, loyal Subiects, the World at peace, and whatſoever the heart of a Man or of a Monarch may deſire.

He grant that the King, and the Kinges Sonne, and the Kinges Sonnes Sonne, for many generations may raigne over vs in all happines (if it be his will) even as long as the *Moone* endureth; and when there ſhall bee an end of their Times, give both Him and Them that Inheritance Immortall and Vndefiled that fadeth not away, reſerved for them in Heaven.

Your Maieſties moſt humble Subiectes,

and dutifull Servants

The Vicechancelour, the Doctors, the Proctors, and other the heades of Houſes in the Vniverſitie of Oxford.

THE PRÆFACE.

To the moſt Reverend, and Right Honorable the L. Archb. of Canterburie his Grace, Primate and Metropolitane of all England: the L. Buchurſt, L. High Treaſurer of England, & Chancelour of the Vniverſitie of Oxford: the L. Cecill of Eſingden, Principall Secretarie to his Maieſtie, and Chancelour of the Vniverſity of Cambridge; Lordes of his Maieſties moſt Honorable Privie Councell.

MANY & excellent were the bleſſings, which it pleaſed Almighty God to beſtow vpon this Nation, by the Miniſtery of his choſen ſervant our late Soveraigne; yet none of them were comparable vnto theſe, the Purity of Religiō, perpetually ſupported by one Vniforme moſt anciēt kind of cōmendable Church government; & the plenty of all manner of good Learning, abundantly derived frō the two Welſprings therof, into all the parts, both of the Church & Cōmon-wealth. For the continuance, both of them & the reſt, it was her wiſe and happy care, to ſelect & take neere vnto her ſucceſſiuely Men of rare endowments & perſonall gifts, men of deepe iudgmēt, long experience, great moderation, loving Learning & fearing God. Whom therefore Shee did place in chiefeſt authority vnder her, that vnder her they might be the greater comfort to the Miniſtery, the better encouragement vnto Learning, the more noble countenance to Religion, & as the Prophet ſpeaketh [a] *ſet as bleſſings* to the whole Land.

[a] Pſal. 21. 6.

In this honorable rancke we cānot, (Moſt Reverend & Right Honorable) without open wrong, but acknowledge your Lordſhips

ſhips to be ſecond vnto none of all your predeceſſours. The long expetience that this kingdome hath had, of your honorable Imployments for the maintenãce of Religion & Learning, as your ſeverall Places do eſpecially require, would checke our want of duty if we did diſſemble it; & ſilence the detraction of any other that ſhould goe about to impeace it.

Which as we recount with ſingular comfort, for the daies that are paſt; ſo for the preſent, it is the very ſtay of our harts, that the ſame God, of his accuſtomed goodnes, hath giv̄e the ſame mind, vnto our moſt gracious & dread Soveraigne, to preſerve & propagate the ſame things in Church & Common-wealth, by the Godly care & prudent counſaile, of the very ſelfeſame Perſons. For had we not vnder his Princely wiſedome & clemency, ſuch immediate Patrones, (which now with long vſe, are growne into a very ſympathy of our eſtates:) to whō we might reſort in our needfull times of trouble; it would amate our mindes, & vtterly aſtoniſh vs in our vnderſtandings, to ſee the inſolent endevours & ſtrange attempts, of fond Familiſts, abſurd Browniſts, & perfidious Papiſts; all of them with importunity, & ſelfe-ceited confidēce, intēding & expecting the innovation of Religion, through the overthrow of the Clergy, and ruine of the Vniverſities.

All which notwithſtanding, had not opened the dores of our lips, nor made way to this our iuſt cōplaint; but that there came to our ſight, long ſince, „ *An humble Petition of a Thouſand Miniſters at once:* Which we may wel reſēble vnto ſtil rūning ſtreames, that are deepeſt there, where they ſeeme to be moſt calme. This we beheld with great ſorrow of heart: conſidering howe it is repleate, with vnthankfulnes towards God for his mercies towards vs; with iniury to *Her* gracious government, whoſe Memory be precious vnto all poſteritie; with reproach to their Fathers that begot them in the Goſpell; with preiudice to the Breaſts, that (if they be any thing) did give them ſucke; with contempt of their Brethren, & fellow Labourers at the leaſt, in the Lords harveſt.

Howbeit as long as it paſſeth in private, vnder the name of a particular Motion, made to his moſt excellent Maieſtie; we laid our hands vpon our mouthes, & with due reverence expected in ſilence, the wiſe reſolution of His religious heart.

But theſe men as they are impatient of delay, or els to gaine credite with the people, on whom they greatly do rely) ſoone after, ſend forth into all quarters of the Realme, ſtore of theſe pretended Petitions: accompanied with ſuch lewd, falſe & abſurd ſuggeſtions; as if our noble King, had lent their Motion a favourable eare, & given it ſome kind of conſenting intertainment; as if in all this, They had done nothing, whereunto they were not animated & encouraged, by ſome of ſpeciall credite with his Highnes; as if ſome buſie headed ſtrangers, had vndertaken their cauſe, & enſured the ſafe conduit of their weather beaten barge, to the haven of their hope. Were there any ſuch; we would requeſt them to remember, that it is neither māners nor diſcretion, to take vpon them in a *State*, wherein (for ought we know) they haue nothing to doe. It may ſuffice, that they are partakers of the good things of the land; let them thanke God and the King, and be quiet. But we are verily perſwaded, there are none ſuch; that this, as all the reſt, is given out vnder hand among their credulous adherents, onely *ad faciendum populum*. A tricke of theirs, with which we haue bin acquainted.

This courſe (Right Honorable) did make vs think, that now they had altered the nature of that foreſaid Schedule; and of an *Intitled Petition to his Maieſty*, had made it a covert kind of *libell*. VVhereby (ſecurely as they thought) they might deprave & ſlander, not only the Cōmunion Book, but the whole eſtate of the Church, as it ſtands reformed by our late Soveraigne. VVhich vndue and diſhoneſt practiſe, having ſo chaunged the quality of their Petition; whether it hath brought the Contrivers & Preferrers of it within the compaſſe of that ſtatute. 1. *Eliz.* & made them lyable to the Penalties of the ſame: wee take not vpon vs to determine. Howbeit hereof we could not but take notice; that by their impunity, divers other very lewdly affected, haue in divers parts of the kingdome, preſumed to trouble his Maieſty, & taxe the State, with the like clamorous *libelles*, and defamatory ſupplications.

The conſideration whereof beganne to admoniſh vs, that nowe it ſorted with our duety, to ſhew our ſelues, as truly zea-

lous, & carefully religious in the defēce of the Church, for the quieting of mens minds, & ſetling of their cōſciences, by ſome ſhort animadverſions vpon their proceedings: as theſe factious perſons have beene audaciouſly venterous, & prepoſterouſly headdy, to manifeſt their malice; thereby to diſtract and draw the people, from their love & liking of the preſent ſtate, Whervnto we were the rather invited, by the cōmendable example, of our Reverend brethrē of the Vniverſity of *Cambridge*; who to make known their diſlike of theſe & ſuch like factious Schiſmatikes, have paſſed *a grace* in their publike Congregation to this effect,

A grace paſſed in the Vniverſity of Cābridge Iun. 4. 1603. againſt factious Puritaines.

Placet vobis, vt quicūq; doctrinā vel diſciplinā Eccleſiæ Anglicanæ, vel eius partē aliquā, dictis aut ſcriptis, aut quocūq; alio modo, in Academiā Cantabrigienſi publicè oppugnaverit: ab omni ſuſcepto gradu ſuſpendatur, & à ſuſcipiendo excludatur ipſo facto.

By which their wiſe & neceſſary Decree, they have not only encouraged vs, vnto this our Apology; but withal aſſured vs, that both they thēſelves, & (as we conceave) many thouſands moe, of the iudicious & obedient Miniſters of this land: are ready to give vs the right hand of fellowſhip in this Worke, & willing to ſubſcribe vnto the ſame, if the cauſe did neceſſarily require it, or the time would permitte.

But your Lordſhips know right well, that Truth obtaineth no great authority, by the many voices that acknowledge it at once. And for our parts we vtterly condemne the courſe, that theſe Schiſmatikes have therin taken. Who to bolſter out their ſtale obiections and falſe calumniations, have trudged vp and downe diverſe Shires, to get the conſent, of they care not whō ſo they may make vp the tale, & pretend a number. In which kind, that was a notable Stratageme which (farre beſides the Authors purpoſe) we did light vpon of late. May it pleaſe your Lordſhips to have patience, while we propoſe it, and ſo leave it to your Honorable cenſure.

2 *H. I.* a man that was of ordinary partes, & of an ordinary place, whē he lived among vs; is now, it ſeemes, become a principall Agent, and a ſpeciall Procurator of the publike cauſe among the factious. He, (much miſtaking in his ſtrong cōceipt,

that

that to insinuate with a man of wisedome, would be sufficient to fetch him over to that side.) Writes vnto One of eminent sort among vs, after this fashion.

MOreover I am to let you vnderstand, that many learned and godly Ministers,[a] are about to exhibite to the Kings Maiestie, a Petition for the Reformation of thinges amisse in our Church; whereunto a consent of as many, as conveniently we can get, is very behoovefull. My opinion and trust is concerning you, that you will bee, not onely a partaker, but also a furtherer of this Christian duty. I have sent you here inclosed the forme to be subscribed, by all such as have good will to this purpose. I pray you let me have an answere hereof from you, as soone as you may; with so many of your well affected friendes hands thereunto, as shall be (thought) good. It is not intended that your Names shall be rashly shewed, to any mans preiudice, but be reserved to a fit opportunity; if we shal perceive, that they all together being brought forth, will further our desires & suite. Of the good successe whereof, we conceave good hope, thankes be to God. Thus beseeching God to keepe and sanctifie vs for his service, and to give vs wisedome in all thinges: I bid you hartely fare well. VVood-streete, in London. the XXX. of Iune. 1603.

[a] Scilicet in Iune, when their Petition was Exhibited in April before

Yours to his power

H. I.

Post script. I could wish you to conferre with D. A. about this matter.

Thus much of the Letter.

Now the forme to be subscribed vnto, is this.

VVEE whose names are vnder written do agree to make our humble Petitiõ to the Kings Maiesty, that the present state of the Church, may be farther reformed in all thinges needefull according to the rule of GODS holy word, and agreeable to the * example of Note.

of other reformed Churches, which hath restored both the Doctrine & Discipline, as it was delivered by our Saviour Christ, and his holy Apostles.

Your Lordships see the māner of the men. This collusion & coven, were very base betweene man & man. But for thē, thus to vse their Soveraigne; first to give him a Petition in the name of a Thouland, & then to scatter it abroad with this glosse, „ *Of the good successe of our suite, we doe conceave good hope, thankes bee to God*; Thereby *ex post facto*, to begge and steale as many hands to it, as could bee got: this is *such stuffe*, as wee will passe over with reference to that of *Tully* vnto *Antony*, [a] *Tu autem eò libere, &c.* It is the advantage some men have, that they dare to do such things, as a modest Adversary cannot well reprove. But it is suteable to the Imputations they have laide vpon their late Princes government. And nowe also, when his Maiestie shall frustrat their vaine imaginations; they have lefte their olde wont, if some of them doe not verifie that of the Poet,

[a] Philip. 2.

Pers. Satyr. 1. ---- *Fermentum & quæ semel intus*
Innata est, rupto ieçore, exibit Caprificus.

Howsoever; the Thing that we would specially observe out of this Script; is in the māner of *Subscription*. Where hence it doth most plainely appeare, that the Particulars specified in the Petition, are not the vtmost End whereat they aime; they have another Marke.

„ *All things needfull according to the rule of Gods Word, and agreeable to the exāple of other reformed Churches*; is their Vp-shot. But is it so indeed? Why, They of the Petition *desire* (onely) *Reformation of certaine Ceremonies & Abuses: They neither as factious men affect a Popular Parity in the Church, nor as Schismatikes, aime at the dissolution of the State Ecclesiasticall: their humble suit is, that the offences following may be removed, amended, qualified: They* (good men) *desire That shall be prejudiciall vnto none, but &c.* It is true; The voice of the Petition, might seeme to bee the voice of *Iacob*, though the hands of the Subscription appeere plainly to be the hands of *Esau*, were it not that there is also a Clause in their Petition. (Now that wee have their owne exposition of it, wee can observe it; and, that it is repeated thrice

for

for failing, viz. *These and some other vsed; These and other such like; These vvith other such Abuses,)* which holdeth very good correspondency with the Forme of Subscription. Heretofore, we could not tell what to make of those words, and therefore made them no aunswere. They seemed vnto vs a very *Nemo Scit*; a Mathematike Line, *divisibilis in semper divisibilia*: but now vpon this new Advertisement, having compared them, we finde them Paralele, to those *All things needefull, &c.* in the Subscription: Which tels vs plainely, They will never have an end, till either they have set vp the Presbytery, Or else bee out of by Authority.

The third and last remarkeable matter, which we humblie 3
referre vnto your Lordships due regard, is a certaine Sēblance, which in this our halfe yeares silence, we have observed in two cōtrary Factiōs, that have shewed thēselves by their Petitiōs, discontēted with the present State, & Ecclesiasticall Government: namely in the *Papistes* & the *Puritans*. Wee will vse their owne style, and come as neere as we can, to their very words.

1 They Both intitle thēselves the Kings *afflicted subiectes*, and aboue all other, *his devoted servants*.

2 They Both pretend *an enforcement of a speedy recourse to his Maiesty, for a present Redresse and Reformation.*

3 They Both complaine, of being overwhelmed with *enduring persecution through losse of Living and Liberty.*

4 They Both ground their Doctrine & Discipline vpon the *sacred text of Gods word and Gospell.*

5 They Both condemne the obedience of Protestants to the Lawes Established, to be, not for Conscience & zeale: but for *Morall honestie, and feare of temporall punishment*, saith the *Papist*; *for their owne quiet, credit, and profit in the world*, saith the *Puritane*.

6 They Both renounce *a publike alteration, and dissolution of the State Ecclesiasticall*: but the One pleades for *a private Toleration*, the Other (for sooth) *for a Godly Reformation.*

7 They Both deny that they exhibite their Petitiōs, with *a tumultuous spirit, or with a disloyal & Schismatical mind.* Of which their Semblable Assertions, in argumentes so opposite, vvee

might ſay in a word, as the *Orator* doth of contrary Opinions; *It cannot be that more then one of them ſhould poſſibly be true, but it is verie poſſible, that both may bee falſe*. Yet wee rather take vp that
Iud. 15. 4. in the Booke of * *Iudges*, and ſay of them and their deſignes:

Verily theſe men are like *Samſons Foxes*. They haue *their heades ſevered* indeed; the One ſort looking to the *Papacy*, the Other to the *Presbiterie*. But they *are tyed togither by the tailes, with fire brands betweene them*. Which if they be not quenched in time, are able to ſet the whole Land in a Combuſtion and Vproare.

Wherefore, ſeeing there doth appeare vnto your LLs. in any of theſe, much more in them all, ſuch matter of moment, as might moue men of care, and ſome diſcretion to write in defence of themſelues, and the preſent State; ſeeing in our manner of writing, we haue held that hand, (not by way of large diſcourſe, but as the brevity of Notes will ſuffer) which doth beſeeme a modeſt and ingenuous anſwere; ſeeing in neither of them there is any thing ſo offenſiue, or defectiue, or impertinent, but that, vnder leaue and licence firſt humbly entreated and obtained, it may paſſe into the Preſence of his Excellent Maieſty, and there attend his moſt iudicious & learned Cenſure, yet ſo attempered with his rare & ſingular mildnes, as in it he is wont to accept the duty and ſervice of his meaner Subiects: we do *therefore* now beſeech your LLs. that of your wonted favor, you will accompany it with your gracefull Preſence, and as the Argument of our religious Affections in al humility preſent it to his Highnes; we *Therefore* now entreate, that in the Honorable regarde you haue of thoſe *Noble partes* of this Church, which God hath ſpecially betaken into your Protection; in the loyall remembrance you retaine of her Maieſtie that late was, & her happy Government; in the bounden dutie you owe to his Maieſty that now is, and the Well-doing of his whole kingdome; in the Piety and zeale which you beare to God, his Church, and to his Sacred Truth: you will take occaſion *hereby*, All as one man, iointly to imploy that great Grace, and high Favour, which God hath given you in the eies of your Soveraigne; to the preſent ſupport of Religion, maine-

tenance

tenance of Learning, defence of the Church, ſtrengthening the State, ſetling the mindes of the People, eſtabliſhing the peace & tranquillity in the Land; by taking the *Foxes*, the litle *Foxes*, which marre our Vines, that they beare ſmall Grapes; and by chaſing away the wilde *Boare* of the Wood, and the *Beaſtes* of the Forreſt; that otherwiſe would eate them vp, and vtterly deſtroy them. So God ſhall take Pleaſure in your Care & Conſcience; the King in your faithfull Service; his Subiects ſhall dwell ſafe, vnder the ſhaddow of his Wings; and we your Clients ſhall ſend this teſtimony after you: Many Patrones of the Cleargy, many Chauncelours of the Vniverſities, *haue done vertuouſly, but Theſe ſurmounted them all.*

Now the God that giveth both Glory, and Grace, giue your LLs. all manner of Graces fit for your High Callings in this World; and That farre moſt excellent and eternall waight of Glorie, in the World to come.

Your Lordſhips in all duty,

The Vicechancelour, the Doctors, the Proctors, and other the Heades of Houſes in the Vniverſitie of Oxford.

To the Iudicious & Indifferent Reader.

IMmediately after the Printing of our answere to the Petition, there came vnto vs, a very kind and wel-penned Letter, concerning this matter. VVhich we might not suppresse, (though it be but rudely heere inserted) without great iniury, to that whole Vniversity; and no lesse detriment vnto the cause it selfe.

INDORSED

To the Vicechancelour, and others of the Vniversitie of Oxford.

VIX nuperrimè, & quidem serò admodum, ad aures vestras perveniisset fama de libello *Regiæ Maiestati pro reformandâ* (scilicet) *Ecclesiâ, à* Ministris mille, *vt perhibentur, exhibito: et si nihil in eo novi reperiretur, cui non plus milies antehàc responsum sit, tamen quoniam numerum iactant, vt intelligerent* Millenarij *isti, Si Saulo mille adstent, Davidi in hac causâ decies mille nunquam defuturos, nihil prius habuimus, aut antiquius, quam vt* Operi omni responsione indignissimo, *aliquod tamen responsum pararemus. Quod dum meditamur, defertur ad nos Academiæ Oxoniensis Apologia certè disertissima, quæ rationum momentis brevissimè refutaret, quicquid ab Istis tanto antehàc labore confectum esset, aut confictum. Quæ conspecta, nihil nobis reliqui videbatur, quos itâ anteverterat Fratrum nostrorum in causâ optimâ zelus & industria prompta satis & parata ad hominũ* levissimorum *ictus omnes vel ex tempore refellendos: quàm cum illis pondere certassent argumentorum, non numero, quo Isti maximè gloriantur, pugnaremus. Quod & antehàc quasi divinantes & prævidimus, & providimus. Cum enim defunctæ Elizabetha Regina optima, & in causâ optima (quod in muliere propesing-*

ſingulare eſt, & in auditum) ſemper conſtantiſſimâ, ſemper eâdem, non tam Principis Religioſiſſimæ interitum & religionis ſi non intereuntis at ſummè certè periclitantis caſum deplorare, quam in aduentum Regis nouis nouarum rerum meditari Iſti *cepiſſent & in dies moliri: peroportunè ſuccurrendum cenſuit Academia, & conuocato ſenatu frequenti admodum, & celebri decernendum; vt* Quicunq; Eccleſiæ Anglicanæ Doctrinam, vel Diſciplinam, vel eius partem aliquam legibus publicis ſtabilitam, ſcriptis, vel dictis, vel quocunq; modo, in Academia Cantabrigienſi publicè oppugnauerit, ab omni gradu ſuſcipiendo excludatur, & à ſuſcepto ſuſpendatur ipſo facto. *Quod quidem Decretum conſenſu propè vnanimi comprobatum, & tabulis publicis * Iunij 9. 1603. conſignatũ, nũc demũ teſtatũ cupimus vniuerſis, vt intelligant omnes de Diſciplina noſtra, non compoſita, ſed ſuſcepta liberè & retenta quid exiſtimẽt, non in angulis* Opiniaſtri nonnulli, *ſed in aperto Senatu Cantabrigienſes propè vniuerſi. Quorum conſenſus, cum tam fraternè concinat & conſpiret cum Apologia Oxoniensi, cum Scripturis, Patribus, Conciliis, Principum noſtrorum Decretis, Legibus, Parliamentis; eant nunc* mille Iſti, *& libris noſtris fere mille in hunc finem editis & conſcriptis, cum erit atũ & facultas, reſpondeant prius, quàm Cramben toties decoctam Regi tam prudenti, tam literato, tam impudenter obtrudant. Aut ſi numerari malint quam ponderari ſuffragia, cogitent* homunciones miſeri, *ab Academijs Muſiſq; relicti, quam nullius numeri ſint, quam plane nihili. Valete fratres in Chriſto Chariſſimi, & nos noſtramq; Academiam ſumma vobis & ſtudiorum & morum ſimilitudine coniunctiſſimam, vt facitis, amate. Cantab. Octob. 7. 1603.*

* Our priuate inſtruction was, as if it had beene decrede the 4. of Iune.

SVBSCRIBED

By the Vicechancelour, and others the Heades of the Vniverſity of Cambridge.

Greg. Naz. in Apolog.

THE Diuine, *complaineth of ſome in his time*, after this manner.

Tanquam de Deo, ac Re omnium maxima, ſaluteq; adeo ipſa, primariaq; omnium ſpe, certamen habentes, quò ardentiori fide præditi ſunt, eò acrius Orationi adverſantur; atq; Obſequium non pietatem veritatis proditionem eſſe interpretantes, omnia autè proiecerint, quàm Opiniones eas quas domo ſecum afferunt.

There is a certaine ſorte of Men, that as if the queſtion were of God himſelfe, and of the Thing which of all other, is moſt materiall; of eternall Salvation, and the very End of the Hope of all men, ſo they contend and ſtrive: who, by howe much the more Fiery their Faith is, by ſo much the more fierce Adverſaries they are to (all) Perſwaſion: and pretending that Obedience is not Piety, but Prodition of the truth, will forgoe any Thing (*their Vocation, their Loyalty, and all:*) rather then thoſe Opinions, which they bring with them from home.

Now becauſe we decline no Cenſure, but onely of Preiudicate Opinions: therefore wee doe earneſtly entreate, that you will reade with iudgement, and Iudge with indifferencie the Thinges that enſue.

THE

THE HVMBLE PETITION
OF THE MINISTERS OF THE Church of England, desiring Reformation of certaine Ceremonies and abuses of the Church.

To the most Christian and excellent PRINCE, our Gracious and dread Soveraigne, IAMES *by the grace of God &c.* Wee the Ministers of the Church of England that desire Reformation; vvish a long prosperous and happie Raigne over vs, in this life, and in the next everlasting salvation.

MOST gracious & dreade Soveraigne, seeing it hath pleased the divine Maiestie, to the great comfort of all good Christian, to advaunce your Highnes, according to your iust title, to the peaceable governmẽt of this Church and Commõ-wealth of England: we the Ministers of the Gospell in this land, neither as factious mẽ, affecting a popular Paritie in the Church, nor as Schismatikes aywing at the dissolution of the state Ecclesiasticall: but as the faithfull servants of Christ, and loyall subiectes to your Maiestie, desiring and longing for the redresse of diverse abuses of the Church; could doe no lesse, in our obedience to God, service to your Maiestie, love to his

Church: then acquainted your Princely Maieſtie, with our particular griefes. For as your Princely penne writeth, The King as a good Phyſition, muſt firſt knowe what peccant humors his pacient naturally is moſt ſubiect vnto, before hee can begin his cure: *And although diverſe of vs that ſue for Reformation, have formerly in reſpect of the times ſubſcribed to the booke, ſome vpon Proteſtation, ſome vpon expoſitions given them, ſome with condition, rather then the Church ſhould have beene deprived of their labour and Miniſtery; yet now we, to the number of moe then a thouſand of your Maieſties ſubiectes and Miniſters, all groaning as vnder a common burden of humane Rites and Ceremonies, doe with one ioint conſent humble our ſelves at your Maieſties feete, to be eaſed and relieved in this behalfe. Our humble ſuite then vnto your Maieſtie is, that theſe offences following, ſome may be removed ſome amended, ſome qualified.*

1 In the Church ſervice. *That the Croſſe in Baptiſme, interrogatories miniſtred to Infants, Confirmation, as ſuperfluous may be taken away. Baptiſme not to bee miniſtred by Women, and ſo explained. The Cap and Surplice not vrged. That examination may go before the Communion. That it be miniſtred with a Sermon. That diverſe termes of* Prieſts, *and* Abſolution, *and ſome other vſed, with the* Ring in mariage, *& other ſuch like in the booke, may be corrected. The long-ſomenes of ſervice abridged. Church-ſonges & Muſicke moderated to better edification. That the Lords day be not prophaned. The reſt vpon Holy-dates not ſo ſtrictly vrged. That there may bee an vniformity of doctrine preſcribed. No papiſh opinion to be any more taught or defended. No Miniſters Chardged to teach their people to bowe at the name of Ieſus. That the Canonicall Scriptures onely be reade in the Church.*

2 Concerning Church Miniſters. *That none hereafter bee admitted into the Miniſterie, but able and ſufficient men, and thoſe, to preach diligently; and eſpecially vpon the Lordes day. That ſuch as bee already entred and cannot preach, may either be removed, & ſome charitable courſe taken with them for their releefe: or elſe to be forced according to the valew of their livings, to maintaine preachers. That Non-reſidency bee not permitted. That King* Edwards *ſtatute for the lawfulneſſe of Miniſters mariage bee revived. That Miniſters be not vrged to ſubſcribe, but, according to the Lawe, to the Articles of*

Reli-

Religion, and the Kinges ſupremacy onely.

3 For Church livings and maintenance. *That Biſhops leave their Commendams: ſome holding Prebends, ſome Perſonages, ſome Vicarages with their Biſhoprickes. That double beneficed men, be not ſuffered to hold, ſome two, ſome three benefices with cure: & ſome two, three, or foure dignities beſides. That Impropriatiõs annexed to Biſhoprickes and Colleges, be demiſed only to the Preachers Incumbents, for the olde Rent. That the Impropriations of Lay-mens fee, may bee charged with a ſixt, or ſeaventh part of the worth, to the maintenance of the preaching Miniſter.*

4 For Church Diſcipline. *That the Diſcipline, and Excommunication may be adminiſtred according to Chriſtes owne inſtitution. Or at the leaſt, that enormities may be redreſſed. As namely, that Excommunication come not forth vnder the name of Lay perſons, Chauncellours, Officials &c. That men be not excommunicated for trifles & twelue-penny matters. That none bee excommunicated vvithout conſent of his Paſtor. That the officers be not ſuffered to extort vnreaſonable fees. That none having iuriſdiction or Regiſter places, put out the ſame to farme. That diverſe Popiſh Canons, (as for reſtraint of marriage at certaine times) bee reverſed. That the Long-ſomenes of ſuites in Eccleſiaſtic all courtes, (which hange ſometime two, three, foure, five, ſixe or ſeaven yeares) may bee reſtrained. That the Othe ex officio, vvhereby men are forced to accuſe themſelves bee more ſparingly vſed. That Licenſes for marriage vvithout Banes asked, be more cautiouſly granted.*

Theſe vvith ſuch other Abuſes yet remaining and practiſed in the Church of England, vvee are able to ſhevve, not to bee agreeable to the Scriptures, of it ſhall pleaſe your Highnes farther to heare vs, or more at large by vvriting to bee enformed, or by conference amonge the learned to bee reſolved. And yet vvee doubt not, but that vvithout any farther proceſſe, your Maieſtie (of vvhoſe Chriſtian iudgement vvee have received ſo good a taſt already) is able of your ſelfe, to iudge of the equity of this cauſe. God wee truſt hath appointed your Highnes our Phyſition, to heale theſe diſeaſes. And vve ſay with Mordecai to Heſter, who knoweth; whether you are come to the kingdom for ſuch a time? *Thus your Maieſtie ſhal doe that, which we are perſwaded ſhall be acceptable to God, honourable to your Maieſtie in all*

ſucceeding ages, profitable to his Church which ſhall be thereby encreaſed, comfortable to your Miniſters, which ſhall be no more ſuſpended, ſilenced, diſgraced, impriſoned for mens traditions: and preiudiciall to none, but to thoſe that ſeeke their owne quiet, credit, and profit in the world. Thus with all dutifull ſubmiſſion, referring our ſelues to your Maieſties pleaſure, for your gracious anſwere, as God ſhall direct you: wee moſt humbly recommende your Highnes to the diuine Maieſtie; whom wee beſeech for Chriſt his ſake to diſpoſe your royall heart to doe herein, what ſhall be to his glory, the good of his Church, and your endleſſe comfort.

Your Maieſties moſt humble Subiects,

The Miniſters of the Goſpell, that deſire not a diſorderly innovation, but a due and godlie Reformation.

THE ANSWERE OF THE VICE-CHAVNCELOVR, THE DOCtors, both the Proctors, & other the Heads of Houſes in the Vniverſity of Oxford,

To the Petition of the Miniſters of the Church of England deſiring Reformation.

In their Petition, there are three principall partes.

1 A Preface.

2 A Complaint conſiſting of fowre ſpeciall pointes; In everie of them they deſire that certaine Ceremonies and Abuſes, may bee ſome of them removed, ſome amended, ſome qualified.

3 A Concluſion.

FOR ANSWERE WHEREVNTO:

We moſt humbly beſeech his moſt excellent Maieſtie, that it may be conſidered, how inconvenient and vnſufferable it is in Chriſtian policie, to permit a long and well ſetled ſtate of gouernement, to bee ſo much as queſtioned, much more to be [a]altered, for a few of his Subiects: eſpecially conſidering the matter, pretended to bee the cauſe of theſe mens griefe, and of their deſired Reformation, vniuſtly ſo called. For it is either the *Ceremonies* of the Church, or *Abuſes* in the Church, as they alleadge. Wherin we humbly recommend to his Princely remembrance.

[a] Ipſa mutatio conſuetudinis etiam quæ adiuvat vtilitate, nouitate perturbat. Auguſt. ad Ianuar. Ep. 118 Cap 5.

Firſt concerning Ceremonies, that they are either ſuperſtitious; & then no waies to be admitted. Of which ſort it ſhoulde ſeeme by the Petitioners, (and we are ready to proue) that the Ceremonies of our Church are not. Becauſe theſe men cõfeſſe, that in reſpect of the times they did ſubſcribe vnto them: or if they were ſuch, with what conſcience did they ſubſcribe, in reſpect of the times?

Or els, things in themſelues indifferent. And then the ſupreme Chriſtian Magiſtrate, hath lawful [b] authority to forbid, and we muſt forbeare to commande, and wee muſt obey; not only for feare, but for conſcience ſake. Of which kinde if theſe Ceremonies be (as we will iuſtifie, & they cannot deny) where is then their pretended obedience? Where is their applauſe of his Maieſties peaceable government? Why doe they trouble both Church & Common wealth, in reſpect of matters which in duty and conſcience they may well, and ought willingly, to ſubmit themſelues vnto?

[b] Melan in 13. ad Rom. Peccatũ mortale eſt violare edicta Magiſtrat. &c. Heming. in Syntag ca. de Adiaph qui violat Eccleſiaſticam politiã peccat multis modis, &c. Bez. Epiſt. 24. ad artic. 7.

Secondly concerning Abuſes, be it conſidered: firſt of what quality they are; ſecondly of what degree.

1 Touching the nature or quality of them, whether they are in the very Cõſtitutions of our Church, or rather in the Execution of the ſaid Conſtitutions. If not in the Conſtitutions thẽſelues, (as whẽ we deſcend to the particulars it wil appear:) there is no cauſe why the gouernment ſhould be chaunged; or

theſe

these men suffered, thus to calumniate the State, wherin there is nothing *Positiue*, that is worthy of blame. If in the Executiō; (which as we wil not absolutely deny, so these men cannot easily proue) that may be remedied by amending or removing of some certaine offendors, without alteration of the state.

2 Touching the degree, or grievousnesse of these abuses, (whether in the Constitution, as they suppose, & we deny; or in the Execution, which simply and in every particular, [c] no Church in Christendome is able to iustifie, and yet none, so much as this of ours:) we vndertake to proue against the Thousand, that maske vnknowne vnder that generality, that they are not such, nor so heynous, as deserve this their bitter reprehension: much lesse such an alteration, in the Church & Common-wealth, as would ensue; if these Petitioners might haue their desire.

[c] Calv. adv. Anab. art. 2. Vtriq; (sc. Cathari & Donatistæ) in eodē errore fuerūt, Quo isti somniatores; Ecclesiā quærētes in qua nihil posset desiderari, &c.

2. *In Particular.*

Concerning the Preface.

We doe but note.

1 WHat reckoning (in truth) these men doe make, of *iust titles vnto kingdomes*, who favour thē [d] to much, that were wont to subiect al kings titles vnto popular election and approbation.

[d] De Iur. regt apud Scot. De Iur Magist. in subd. Vind cont. tyr. Hotto. Frācog.

2 What comfort (in deed) the Petitioners take in the *peace of his Maiesties government*, who in the very entrance thereof, by seeking this and the like dangerous alterations, do disquiet & disturbe the same. Were other men as little invr'd to peace and subiection, it might occasion inconvenience.

3 Howsoever in wordes they decline the imputation *of factious men affecting popular parity in the Church, &, of Schismatiks ayming at the dissolution of the State Ecclesiastical*; yet it is too well known in this kingdome, & by experience it hath bin felte in that of [e] Scotland, what manner of men they be: as also, vvhat haue bin the lamentable effects of their reformations there, & would haue bin likewise here, had not the prudent fore-sight,

[e] Βασιλικὸν δῶρον. pag. 39, 40, 41, &c.

and

and constant resolution of our late gracious Soveraigne, continually represſed their attemptes.

4. Theſe men might have performed better, *Their obedience to God, their ſervice to his Maieſtie, their loue to his Church*: (as in the particulars will appeere) if they had forborne to trouble his Maieſtie, the Church of God, & the Cómon-wealth, with theſe their cauſeleſſe griefes & diſcontentmentes. They haue thereby made ſuch a breach as will not eaſily (without much wiſedome & patience) be cured. For what are theſe men, that they ſhould aſſume ſo much? or what are the whole Cleargie of Engl'ād beſides, that they ſhould be ſo abaſed & contēned?

5 That which they alleage out of his Highnes *βασιλικὸν λόγον*, is a childiſh fallacy; abſurdly taking that for granted, which is the maine queſtion. They muſt proue (& not aſſume) that theſe are the *peccant humours of this Church*, which in truth is the [f] leaſt *peccās* of any in the world, & would be much leſſe *peccant*, if it were cleane purged, of theſe vnquiet & malecontented humours.

[f] Iuel. Apo. 170 Acceſſimus quantū maximè potuimus ad Eccleſiā Apoſt. &c. Et 46. Ea omnia quę aut ſuperſtitioſa &c. Aut cum ſacris literis pugnātia, aut etiam ſobrijs hominibus indigna &c. Prorſus ſine vlla exceptione repudiavimus.

6 That *diverſe of them have formerly ſubſcribed to the booke*, (as skornfully they tearme it) doth manifeſtly evince, that either our *Leiturgie* is iuſtifiable, themſelues being Iudges; or elſe that they did liberally diſpence with their owne conſciences, which is not the part of honeſt men. To do that *in reſpect of the times*, which in it ſelfe is not lawfull, proveth litle leſſe then hypocriſie: to alleadge vnknowne *Proteſtations*, *and Condstions* in their ſubſcription, doth argue no ſincerity; and vpon due examination, will fall out to be nothing, but meere falſitie.

7 As for their *labours in the Miniſtery*, be they ſuch as they are. This Church of England had bin happy if it had not bin troubled, with their factious ſermons & [g] ſcurrile Pamphletes which have given the Adverſary, much matter of advantage, diſtracted the mindes of many weake ones, and quite turned ſome other from the loue of the Truth.

[g] Mart. Mar. P. Miles monop. Hay any work & the reſt of that ſpirit.

8 The nūber of *more then a Thouſand*, is but a vizard, which we humblie intreat, may be pulled frō their faces, that we may ſee and know the men, that thus *groane* vnder the yoke of a Chriſtian & commēdable government; which (malicioſly & in-

iniuriously) they would have reputed, *a most heavy burden of humane Rites & Ceremonies*. The vanity of which their complaint, comes now more particularly to be discussed.

Concerning the matter of their Complaint:

1. *Of Church service.*

1 IN the Church service, wee are ready to maintaine, (but they must obiect first and prove the contrary.) that the [a] *Crosse in Baptisme*, [b] *Interrogatories ministred to Infants*, & [c] *Confirmation*, are most ancient, iustifiable, & convenient Ceremonies, and therefore to be continued.

[a] Tert. de Coron. mil cap. 3.
[b] Aug. Ep. 23.
[c] Hierom cont. Luc.

2 That the Church of England, nor the booke of Cõmon praier doth not prescribe, that *Baptise shoulde bee administred by women*. Though we deny it not, to be [d] Baptisme, if perchance *de facto*, it be by thẽ administred. *Fieri non debuit, factum valuit.*

[d] Chytræ de Bap. & in Lev. Sneph. de bap. Zuingl. de bap Hierbr. in Comp. Theol.

3 That the *Cap and Surplice be not vrged*, it is an absurde speech & implies confusion. For so every man should be suffered in that behalfe to do what him liketh. Againe, do not their owne words import, that they may well be vsed but they must not be *vrged*. VVhy? what is there in a Cap or in a Surplice, that should [e] offend any man of iudgment?

[e] Buc de re vest pag. 707. Pet Mart. Ep. ad Hop.

4 That *Examination* where neede is, should *goe before the Communion*, who disliketh? Or that it *be ministred with a sermon*? But that it should not be ministred without a sermõ, is absurd; and hath bred in many a vaine and false opinion, as if, not the word of Christs Institution, but rather the word of a Ministers exposition, were a [f] necessary & an essentiall part of the Communion. Besides he that readeth our Cõmunion booke, shall see that therein the whole manner, end, & vse of that holy Institution, is so excellently described, as may bee insteed of many sermons. Also that none should be admitted to that blessed Sacrament, (of what age, state, or condition soever) except they were first examined after the Consistorian fashion, were insolent, iniurious, & in many respects most inconvenient.

[f] T. C. lib. 1. pag. 158. Isai. 66. 21. Where the Geneva note doth shewe, that the Ministers of the new testamẽt are to be tearmed Priests.

5 The termes of [g] *Priests* & *Absolution: the* [h] *Ring in Marriage and such other*, which they have heretofore traduced in their

[g] Bucer in Cẽsur. cap. 20.

their vnlearned discourses; are by diverse of our learned Divines, and shall be iustified. As contrariwise by the Petitioners they will never be evicted worthy to be abolished.

6 Their desire *to have the long-somenes of service abridged*, doth well befit their great Devotion. Who notwithstanding are wont to spend an houre sometimes or little lesse, in extemporarie, inconsequent, & senslesse praiers conceived rashly by themselves. From hence, their dislike of set & stinted formes of praier, it doth proceede, that some of them omit, some refuse to repeate, some condemne the vse of the Lordes praier; from hēce hath *Barrow* & *Greenwood* takē their beginning, & fetched the premisses of their pestilēt & blasphemous Cōclusions.

[a] Iust. Mart in quęst ad Orth. q. 107. Aug Conf. lib. 10. cap. 33.

7 *Church* [a] *songes & Musicke*, are much beholding to these men now: in as much as they can bee content to disgest them, so they *be moderated to better edification*. The time was when we have heard them speake in this point, after another sort. *Meretricious Church-Musicke, Tossing of tennis bals*, and such like; were there phrases of Gods divine service. But thanked bee God, that his Maiesties devout affection in this kinde, hath forced from them this moderation.

8 *That the Lords day be not prophaned*, hee is very prophane that desireth not frō his hart. But what manner of law-givers are they, that lay downe their constitutions in such Negatives, in such Comparatiues? For who can divine what they would have, whē they desire *that the rest vpō Holy* [1] *daies be not so strictly vrged*? Would they have men vpon such daies go to plough & carte, as some of their humor have caused their servāts to doe, on the very feast of Christs Nativity? Or doe they meane that we should take to our selves such liberty therein, as certaine Persōs lately have dōe; who being cōmāded by lawful auctority to celebrate the fist of August with ioy & thāksgiving for his Maiesties most strāge & wōderful deliverāce, vpō the saide day now 3. yeares past; did notwithstāding spend the same (as we are credibly informed) in fasting and mourning & such like works of their obedięce? Nay these & the like experiments, do cause vs, hūbly & instātly to desire, that both Sundaies & Holy-daies may be religiously observed; & the intollerable pro-

[1] Pet Martyr. Epist. ad Hopperum.

phana-

phanatiō of thē, which is the rather brought in, by theſe mens preachings and examples may be very ſeverely puniſhed.

9 *That there may be an Vniformity of Doctrine preſcribed: That no Popiſh opinions may be any more taught or defended?* What imputations are theſe? how preiudiciall? How iniurious? Not onely vnto the Church government, but vnto the Chriſtian faith eſtabliſhed in this Realme? What advantage doe theſe men in theſe ſhameleſſe ſuggeſtiōs reach vnto the Papiſts? As if there were no [k] vniformity, no cōſent of doctrine among vs? (ſo ye except them.) As if there were ſome Popiſh opinions taught and defended in our Leiturgy? (as they deeme who are ready to make every thing [l] Popery which they do not fācy) Theſe are the weapons with which *Bellarmine* & that Brood are won, to wound, or rather falſely to reproach our faith & profeſſion. Good had it beene, that theſe men had never bin able to write, rather then to write thus, to the ſcandall of Gods Church, and his ſacred truth.

[k] We refer to the Articles of Religion agreed vpon & eſtabliſhed in Convocation. Anno 1562.

[l] Zanch. conf. cap 24. de Eccl. Milit. Aph. 19.

10 *Reverēce done at the name of Ieſus*, is no ſuperſtition, but an outward ſigne of our inward ſubiection to his divine Maieſtie, and an apparant token of our devotion. Why do they not likewiſe finde fault with kneeling, ſighing, weeping, lifting vp of eies, knocking of breaſtes, holding vp of handes vnto heaven? All which good men may vſe in Gods ſervice with great piety, though Hypocrites doe otherwiſe.

11 They are groſſely ignorant if they know it not, or wilfully malicious & turbulēt, if knowing it to be lawful, they yet oppugne *the reading of the Apocryphal Scriptures, or writings in the Church. Non ad cōfirmationē fidei, ſed ad reformationem morum*, as the Auncient [m] Fathers ſpeake & approve. As alſo the Articles of Convocation, and the Prefaces before the Apocryphall bookes in the Engliſh Bibles, doe directly ſhew: adding that they give light, to the divine ſtory.

[m] Hiero. præf. in Pro: Cypr. in Simb. Pellic. præf. in Apocr.

2. *Concerning Church-Miniſters*

1 WEE hartely deſire *that able and ſufficient men be admitted vnto the Miniſterie. That they preach*

diligently, and that on the Sunday especially. But who shall iudge of their sufficiency? Or doth not the sufficiency of Ministers *Suspicere magis & minus?* VVere the Ministers of the Primitiue Church, all of them able to preach? Did not some of them preach the Gospell, and other some reade the Scriptures, and administer the Sacramentes? Or hath not the vrging of that strange doctrine, viz. *That he is no Minister that cannot preach*, first forced men to take vpon them to expounde Gods worde, that thereby haue brought the word of God, and the sacred exercise of preaching into lamentable contempt, through their absurde, senceleſſe, and irreligious glosses and paraphrases, and discourses: whiles they haue chosen rather so to doe, then to be accounted, *Idoll sheapherds, Dumbe dogges. No Ministers*, & such like? Secondly hath it not made the *Brownists* confidently to reproach vs, that our Church is no Church, our Sacramentes no Sacraments, our Prince & people Infidels, as not being baptised at all, our Christian Congregations prophane multitudes, &c. only becauſe some in the Ministery could not or did not preach? But in this point it would be considered especially, first that it is not possible to haue all Ministers men of worth, till all Church-livings be very sufficient to mainetaine men of worth. Secondly that the way to invite men of best parts to take vpon them the Ministery, is not to expose and subiect that calling, to want and beggery, which in the third part of this their complaint, these men doe principally intende. And lastly that howsoever these men doe please themselues in their extemporarie gift; yet many of them, though in shew very audacious, do notwithstanding deserue for their grosse ignorance, to be blotted out of the number of preachers, truely so called.

[r] Chrysost. in 1. Cor. 1. Pet. Martyr in 1. Cor. 1. Gualt. in 1. Cor. 1. Cal. in 1. Cor. 1 Buc. in Eph. 4.

[s] Barrowes bookes &c. Perpetuall governement of the Church pag. 321.

2 How charitable these men are, that woulde haue men *removed out of the Ministery*, becauſe they cannot preach; (whereas some of them were intreated to take that function vpon them, when men more able could not be gotten; and others in their younger yeares, haue beene of more sufficiencie, then now their age, sicknes, or other infirmity, will permit them to be:) And how iudicious, that would haue them *to mainetaine preachers*, who (for the most part) haue not wherewith for to maine-

[t] Har. conf. ex Helu Poſt. De Miniſt. ca. 18. Agnoſcimus &c. Vnde ne hodie quidem reijcimus ſimplicitatem quorūdā probam &c.

mainetaine themſelues, wee leaue to the conſideration of the wiſe. How much better hath our Church deuiſed, to ſupply the defects of ſome men, in ſome places, of meane valew, by other meanes? As namelye by the frequent reading of the Scriptures: A matter more [a] availeable vnto faith and godlineſſe, then the Petitioners doe imagine; and would bee much more, if it were not brought into cõtempt, by their ſuggeſtions. 2 By a moſt religious & excellent [c] forme of Common praier. 3 By Sermons & Homilies printed and appointed to be read, both for the confirmation of the faith, and for reformation of manners. All which in a Church not new to be planted, but now ſetled & wel grounded in the profeſſion of the truth; are ordinary effectuall meanes, to continue & increaſe thẽ, in the true faith & feare of God. Herevnto may bee added the manifold proviſions in our Church, for ſermons quarterly, or more often, in thoſe Cures, where the Incumbents cannot preach.

[a] Zanc. Conf. obſ. in cap. 15. Aph. 10. 11.

[c] B Ridley to M. Grindall then beyonde the ſeas. Alas that brother Knox, coulde not bear with our booke of cõmõ praier, &c. The reaſons hee maketh againſt the Letany, &c. I do marvell how hee can or dare avouch thẽ, &c

3 *That Non-reſidencie be not permitted.* It is a matter of wiſe & ſound deliberation: firſt [r] what Non-reſidency is; for many men in our Church, haue two pariſhes cõmitted to their charge which both will not make one living. Againe, many haue but one pariſh vnder them, which yet woulde require more then two, or tenne men to ſpeake at once to all the Congregation. Secondly it is, and long hath beene permitted, by wiſe & godly Magiſtrates, that haue given way to it, by their poſitiue prudent lawes, as neceſſary, in ſome Caſes, in a few men, & them (generally and by intendment) of the beſt deſertes. Thirdly that it is abſolutely vnlawfull, and in no [s] ſort to be ſuffered, neither hath beene proved, nor ever will, by all the *Puritanes* in the Land. Fourthly, in what congruity may hee be counted an idle *Non-reſident*, that is alwaies preſent & taketh paines, in ſome part; & often in every part of his charge? Fifthly, there are not more intollerable Non-reſidents in England, then ſome of thoſe, that are either included in the *Thouſand* afore mentioned, or that favour this their attempt: Eſpecially if they ſhall bee meaſured, by thoſe places of Scripture, which they are wont to alleadge againſt *Non-reſidents*, after the Texts be well examined. Laſtly, it is not poſſible, (as Church livings are now allot-

[r] The bounds of Pariſhes are not de iure divino.

[s] The anſwere to the 2. treatiſe of the Abſtract.

* To alter the precincts of parishes, is a matter of greater consequence, the the *Abstractor* or many moe such shallow heads can possibly coceave.

* allotted) that simply no *Nō. residency* should be permitted, & yet withal, a learned Ministery mainetained, Princes & Peeres of the Land attended, Colledges & Cathedral Churches continued, the Vniversities present, & hope of succession in them for hereafter, preserved, propagated, and supported.

4 *The Marriage of Ministers* we do not dislike, but maintaine the lawfulnes thereof against the Church of Rome: and humbly desire (if there be need,) that the supreme Magistrate, will adde therevnto, by his royall authority and the law of the land, such farther strength and confirmation, as shall seeme fit to his high wisedome.

5 We know of *no Subscription that is vrged, which is not agreeable to law*, required by the orders of our Vniversity, necessary in a Christian Common-wealth, profitable for the Church of God, approueable by all iudicious learned men, and disliked of none, but a few folk, that are overmuch addicted to their own opinions. Who notwithstanding where they beare the sway, it is worth the Consideration, howe strictly they tie all them that will liue among them, to the obseruation of their Church government. And in truth, (so the things in themselues be not intollerable) better so, then that which is here proposed. For the not vrging of a conformity in Church discipline, is to set open the high way to all disorder and Confusion.

The lawes & statuts of Gen. In the forme of Oth, which the Ministers receiue, Sect. Beza in vita Cal. pag. 910.

3 *Concerning Church maintenance.*

1 THAT *Bishops leaue their Commendams.* In case some of the auncient revenewe might bee restored to their Bishoprickes, hee were vtterly vnworthy to be a Bishop, that would desire a *Commendam.* But, as now the most of them are impaired, to take away from all Bishops all manner of *Commendams*, is (in truth) to tie the Kings hands, that he shal not be able, though hee woulde, (and where he will not, no *Commendam* can be given;) to make his most faithfull servants, or other men of best desert in the Ministery, able to maintaine their

their places and callings, by his Maieſties favour, and gracious diſpenſation; when otherwiſe their Biſhopricks are not ſufficient ſo to doe. So as if it be well wayed, they doe not ſo much intend in this particular to impoveriſh ſome few Biſhops, as indeed vtterly to overthrow them, and generally the Kings prerogatiue.

2 Of the ſame nature is that which followeth. For no man except he bee the Kings Chaplaine may holde *Three benefices with Cure*; and thoſe of his Highnes own gift. So that here alſo they deſire to limit the Kings favour. Againe it is not knowne, that there be fiue in al in this land, that hold three ſuch benefices. And then what good dealing is this in the Petitioners', to make the world beleeue, that it is a common fault, which is ſcarſe to be found in a few?

3 *Their diſpoſing of Impropriations*, doth notably bewray their lacke of [c] Conſcience; their little loue to learning and religion; their temporizing & fitting their motions to the Laities good liking. For who ſeeth not that it would bee the certaine overthrow and vtter ruine of *Biſhopricks, Colledges, & Cathedrall Churches*; if their *Impropriations ſhould be demiſed to the Vicars or Curates the Incumbents at the olde rent*, without fine, without improuement? Againe who be they, and how many, that by this means would be provided for? A few, and thoſe the meaneſt of the Cleargy. But the inconveniences that would hereof enſue, are very many, and intollerable: Therefore wee reſerue that diſcourſe, to a fit opportunity. On the other ſide who doth not knowe, that for a Lay-man to holde an Impropriation (*which is a Tith*) is originally vnlawfull, and cleane contrarie to their firſt inſtitution? Yet theſe men in al their purity, zeale, and conſcience, can content themſelues', and their preaching Incumbents, with the ſeventh part only of an Impropriation, in a Lay-mans fee.

[c] The Eccleſiaſtical diſcipl. pag. 114.

4 Are theſe al, or the beſt meanes, that *a Thouſand men, ſuch as they would be reputed*, cã propoſe to his Highnes for the bettering of the Church mainetenance? If wee might know that it would ſtãd with his Maieſties good liking, & ſhould not be imputed vnto vs a breach of duety; It were very poſſible, that the

men whom they so much condemne, would bee able to propose some other course for the bettring of the Church maintenance, without the alteration or iniurie of any other state.

4. *Concerning Church-Discipline.*

1 VNder the name of their *Discipline*, we have bin heretofore taught by these men to vnderstād, *The kingdome of Christ vpō earth: A thing of no lesse importance thē the* [d] *Gospell of Christ Iesus; An essentiall part of the Gospell: A matter of faith to be received vpon paine of damnatiō; An essentiall marke of the true Church: without the which our Church was no Church, our faith no faith, our Gospell no Gospell, &c.* And it is now come to bee so indifferent, as that it may be administred accordingly; *Or else at the least, that these enormities may be redressed?* Will it now suffer such an *Or else at the least?*

[d] Eccles. Discip. pag. 13. T C Epist. to the Church of England.

Were we perswaded, that their *Discipline*, their *Presbytery*, the life & being of their *Discipline*, were indeed of Christs institution; were we perswaded it were *a part of Gods word, an essential part of his word*; could we be contented to be without it? Could we content our selves to live any where, but vnder it? Would we not redeeme it with much perill and paine? With certaine losse? And that willingly?

But the experiēce that his most excellēt Maiesty hath had, of the manifold mischiefes & miseries, that attend their pretended Discipline, doth make them not dare to speake plainly for it. They therefore faulter in seeking to obtaine that, which yet in hart they doe affect, and especially desire.

But to these *Enormities*; these *heinous Enormities*. Is it not well, that now at length, these quick-sighted men, can espie no fowler *enormities* in our Church government?

Enormities.

1 *THAT Excommunication come not forth vnder the name of Lay persons.* First, it may truly be said, that though it did come forth vnder the name of a Chauncelour, or a Cōmissarys,

ſary; yet came it not forth vnder the name of Lay-perſons: For a Chauncelour or a Cõmiſſary, is not a Lay-man in this caſe: The ordinary & he are but *Vnus index*. Or rather, whatſoever the Chauncelour doth in this behalfe, hee doth it in the auctority of the Ordinary, according to the power that is committed vnto him. A thing not vnuſual in the Civil ſtate; wherein the Lord-Chauncelour doth diſpoſe of many things, which are Originally in the Crowne; and againe, writeth *Teſte meipſo* vnto many particulars, that never paſſe by bill aſſigned.

Secondly, no Lay-Chauncelour or Cõmiſſary whatſoever doth at any time excommunicate any man; or ſendeth out in his *owne name* any excommunication. But this is the practiſe of the Church of England. In * the cenſuring of notorious and more grievous crimes, the Arch-biſhop, the Biſhop, the Deane the Arch-deacõ, or a Prebẽdary that is a Prieſt, pronoũceth the ſentẽce of Excõmunicatiõ in his owne perſõ. And in matters of leſſe offẽce, as cõtumacy in not appearing & the like, the *Vicar general, Official, or Cõmiſſary*, that is not in holy orders, houldeth this courſe. Firſt vpon knowledge & examination of the cauſe, he adiudgeth the party worthy to bee excommunicate; then the Miniſter (aſſociated vnto him by expreſſe auctority from the Ordinary) doth pronounce the ſentence of excommunication againſt him; Laſtly the Chauncelour ſendeth to the *Paſtor* of the pariſh, where that party dwelleth, requiring him publikely to declare the ſaid party to be a perſon excommunicated by the ſentence of the Miniſter his aſſociate. And all this, according to the forme of the Articles ſet forth by her Maieſties auctority Anno. 1597.

* Conſt. Eccle. 1597. cap. de Exceſſ circa Excom. refor.

Thirdly, are not theſe excellẽt *Enormity makers*, that cã find ſuch an *Enormity* in the *Name of a Lay-mã* (in whoſe name notwithſtanding the excõmunication never cõmeth forth,) when yet if it did come forth in his name, the nature of the thing it ſelfe is ſuch, as iuſtly cannot be reproved? They are not ignorant, that excõmunication doth proceed as is afore-ſaid; if not in the name, yet in the auctority & Iuriſdiction of the Biſhop, or ſome other chiefe Clergy-man, to whom the power of the Keies doth belong, and vnto whom the Church of England

hath assigned the execution of that part of our Discipline. Who if they vse the advise and Ministerie of a wise and religious Civilian, in decreeing who is to be excommunicate; (Whervpon those [f] outward penalties do ensue, which attend the auctority, and follow the sentence of excōmunication in this Church and Common-wealth:) howe doth that in any wise violate Christs Institution as touching excommunication?

[f] Perpetuall govern of the Chu. pag. 320.

Lastly, if the Discipline they long for, were once on foote among vs, we should thē heare tell of certaine *Lay-parsons* that ought to have a principall hand in their Excōmunicatiōs. Thus as they are weake in iudgment for matter of Learning in this point, not being able to resolue of any thing in certaine; so are they as partial in prescribing their plotts for matter of practise, whiles they reproue that in others, which in themselves they do allow. Except peradventure they will tell vs, (& we must needs beleeve thē) that their *Lay-Elders* become Clergy men *ipso facto*, because they are of their Consistory; and have voices (according to their learning) in these Ecclesiasticall censures.

2 *That none be excommunicated for* [s] *trifles and twelue-pennie matters.* They are not. Contempt is then the greater, whē the matter wherin they shew their contempt, is of lesser valew. As contrariwise, obedience is then more commendable, when it is seene in a matter of greater difficulty. But these men are so accustomed to disobedience, that they account it but a trifle; And therefore calumniate vs & our discipline, as if with vs mē were excommunicated for trifles, whē (in truth) they are censured for their contempt.

[s] The order of Excom. &c in the Chur. of Scot. Print June 1571. Cap. 4. Thus any small offence, may iustly deserve Excommunication, by reason of the cōtempt & disobedience of the offendor.

3 *That none be excommunicated without consent of his Pastor. Without consent*, is a captious terme. For in our vnderstanding, the Minister of the parish doth give his consent, when he publisheth the excommunication; as also when hee doth certifie what he hath done in denouncing of the same. And this manner of consent, we take to be sufficient, and as much as is requisite in a private *Pastor* that hath no Iurisdiction.

But what is it that these mē do meane? Would they (thinke you) that every Pastor should have a Negative in the excommunicating of his parishioners? Vndoubtedly they would.

Therby

Therby inteding the vtter overthrow of the preſent Church government, and in ſteed therof the ſetting vp of a *Preſbyteria* in every pariſh. Or rather, that which is worſe (if worſe may by) the enabling of every particular Paſtor to excommunicate by himſelfe [h] alone.

Except peradventure they wil ſay, that the particular *Paſtor* ought to be ioyned in commiſſion with the Chancelour. And then behould what would enſue. On the Miniſter, a world of troubles: he muſt be ſent for as oft as any of his pariſh is preſented, he muſt attēd the hearing & debating of the whole cauſe, he muſt be preſent as oft as the Chancelour ſitteth, as long as the matter dependeth: to his great travaile and paines, his exceſſive charge, and the cauſleſſe neglect of his calling. On the otherſide, if this Miniſter wil be wilfull, & in fine diſſent from the Chancelour in opiniō; then is all the labour loſt; the Iudge hath ſpent his skill & care in vaine, and the Biſhops Conſiſtory muſt downe to the ground: either *Paſtor* muſt prevaile, or nothing muſt be done; To the intollerable hinderāce of Iuſtice, and exceſsiue detriment of the plaintife. Theſe & the like, are the well adviſed Propoſitions, whereof there is ſtore in their Diſcipline. By which it doth ſufficiently appeere, that as yet it is not throughly refined.

[h] Perpetuall government of the Church pag. 321.

4 *Extorting of vnreaſonable fees*, who approveth? Who diſliketh not? Who would not have it redreſſed, in any that offend? Beſides there are verie [i] ſevere lawes already made in that behalfe.

[i] Conſtit. Eccl. 1597. cap. de Fœdis quę off. Eccleſ.

5 *Farming out of Iuriſdictions & Regiſters places*, though we commend it not, nor greatly like of it; yet it is of it ſelfe a matter indifferent; neither good nor ill, but as it is vſed.

6 The reſtraint of *Marriage at certaine times* (falſely called a Popiſh Canon) was [k] aunciently vſed in the Church of God; and being rightly vnderſtood, is nowe commendable in this of ours.

[k] Cōſil. Laodi. Can. 52.

7 The *Long-ſomnes of ſuites in Eccleſiaſticall Courts*, is a matter of fact, not of Cōſtitutiō; nor is the fault of the Courte, nor of the Iudge neceſſarily (as theſe men would ſeeme to imply) but ſometimes errour in pleading, ſometime the intricatenes

of the cause, sometime the perverseneſſe of the Client, sometime the cunning of the Proctors, are the occasion that suites depend long. And when all is saide, that they can say, this is none other fault, then is incident to the course of Iustice at the Common Law, and might befall their Consistory, or a better and more equall kinde of trial.

8 *The Oth ex officio*, is vsed as it ought, by men of place, of wisedome, and experience; by men of religion, learning, & conscience. Vnto whom the authority to administer it as occasion is offered doth iustly belong, not by special Commission only, but by the lawes of this land, by the two Lawes Canon & Civill; and by the warrant of sundry Examples of the worde of God: as that worthy and learned Deane of the Arches (*the ornament and honor of his profession in his time*) (in his iudicious [l] Apology of certaine proceedings in Courts Ecclesiasticall, doeth proue at large.

[l] The Apolog. 2 part Cha 9. and so forth to the end of the same.

9 *Licenses for Marriage without Banes*, are most *cautiously granted*; & that vpon [m] severe punishment to ensue, if so be the Constitution be violated. But what wil satisfie these men, who thus intimate vnto his Highnes, that there is rigor in the former point, & negligence in this, when as al moderation and careful nes is vsed in them both?

[m] Const. Eccl. 1597. cap. de moder. Indulg

And are not these *heynous enormities*?

Their Conclusion.

THE idle vaunt that the Petitioners make of *beeing able to shew that these and other such abuses* (as they call them) *remaining and practised in the Church of England, are not agreeable to the Scriptures*, doth appeare to be the more ridiculous; because they haue passed over in deepe silence many learned [n] Tracts published long since, wherein their vaine fancies, and illiterate obiections are refuted at large. If notwithstanding they wil yet venture to write, it wil be answered; If they wil needs argue & dispute, there are ready that will either satisfie them, or by argument silence them. And were it not in regard that we would not seeme as vndutifull in accepting, as they haue beene in the offe-

[n] The perpet. gover. of Chri. Chus.

offering of this Challendge: it is the thing we would vrge, and instantly entreat, that these matters might be debated between vs in writing. But in the mean time, what motions are these for the Reformers to make vnto a most prudent Prince in his setled and peaceable government; who for many years, hath had trial in that his other kingdome, of their pretended reformatiō; and in this also hath seene the gracious effectes vnder her Maiesties late happy Raign, of that Church discipline, which they would ruinate and overthrow.

A survey of the pret. holy disc. The answer to the Admtract. The Apol. of certaine proceed in Cour. Eccle. A treatise of Eccles. Discip. De Presbyt. eiusq; nova. &c. De div Minist. Evan. glad. &c The Remonstrance. Querimonia Ecclesiæ. The 5. bookes of the laws of Eccles. polit.

God hath appointed his Maiestie vnto this kingdome. It is true; & we magnifie the goodnes of God for it, and congratulate his Highnes in the prosperous possession of it, from the ground of our harts. But that God hath appointed him to this kingdome *for such a purpose as they conceite*; vvhat spirite of divination is in thē, that they should forespeake it? Nay rather, seeing almighty God hath ordained him as the great Physition (next & immediately vnder himselfe,) to take care of the body politique, both of this Church and Commonwealth; he wil surely cure such diseases, as these men are sicke of. (For turbulent and discontented humors, whether in Papist, or in Puritane are like to breede very dangerous diseases in a civill State:) And not bee perswaded (as they fondly imagine) by such suggestions as these, to alter that state of the Church, which is acceptable to God, honourable to his Highnes, comfortable to many thousand Ministers, the Nurse of good learning, admirable to strangers, approved by our * Opposites, envied of our enemies, distastfull vnto none, but such as know neither how to rule, nor how to obey.

* The letters that Mr Beza hath written to the ArchB. of C: that nowe is.

The very names of *Punishments* are vnpleasant indeed, but the things themselues are necessary somtimes, and their effects good and profitable for preservation of the whole; howsoever the induring of them, may be grievous in the particular. And he that will indifferently consider the true causes of the corrections here mentioned; shall haue iust cause to approue the Iustice,* & commend the mildnes, that hath bin vsed towardes this sort of men.

* Conspiracy for pretended Reformation.

As for that clause of *Mens traditions*, it is too too odious; and

and would imply ſuperſtition or popery to be in ſome of them, But how vainely, and how iniuriouſly; hath in ſome ſort beene heretofore declared.

That other of *beeing preiudiciall to note but thoſe that ſeeke their owne &c.* Is as iniurious to all the reſt of the Miniſters of this land Be we the men that are ſo addicted to *our own Quiet, Credite, and Commodity in the world?* Where then be the fruites of our covetouſnes, the effects of our ambition, the marks of our idlenes? Wee be the men, that in the teſtimony of a good Conſcience, for the repelling of ſuch a malicious contumely, & ſlaunderous reproach, may truly ſay: We put not out our mony to Vſury; we deteſt al filthy lucre; we containe our ſelues within our Vocations; we forſake not our holy callings; we omit not to labor in our ſeverall chardges; we ſuſtaine the places of great labor travaile and expenſe, wee neglect not in publike, in private, in word, in writing, at home & abroad, to put to ſilence, & ſtop the mouth of the common Adverſary, which theſe men haue enlarged againſt vs, and our moſt holy faith.

To conclude, the thing they ſeeke is *ſo preiudiciall*, both to the Civill ſtate in generall, and in particular, to ſo many of the very beſt of the Miniſtery; that if it ſhoulde take effect, (but God of his mercy, and the Kings moſt excellent Maieſtie in his Chriſtian wiſedome, will not ſuffer it) it woulde breed a ſtrang alteration in the One; and in the Other it would for the preſent not only impoveriſh vs, and our Vniverſities, but make both them and vs, and the whole Cleargy very baſe and contemptible in the eies of our own people, as alſo a By-word & a skorne to our neighbour Nations; And for ſucceeding ages, it woulde cut off all hope of a learned Miniſtery, and of that grounded learning, which as yet is, and heretofore hath beene, the glorie and honour of this kingdome.

For manifeſtation of this point, look vpon the face of all the reformed Churches in the world; & whereſoever the deſire of theſe Petitioners doth take place, be it duly cõſidred; *Firſt*, how wel their proceedings do ſuit with the ſtate of a *Monarchy*; And *then*, how poverty on the one ſide, & lack of learning on the other, doth creep vpon the whole Cleargy in thoſe Dominions.

As

As to the firſt: would it not beſeeme the ſupereminent authority & Regal perſon of a *King*, to be himſelfe cõfined within the limits of ſome particular pariſh; & then to ſubiect his ſoveraigne power, to the pure Apoſtolical ſimplicity, of an overſwaying & al-commaunding Presbitery? Would it not doe him much good, in a time of need, that his people ſhould bee rooted & grounded in ihis truth, viz. That his meeke & humble Cleargy, haue power *to binde their King in chaines, and their Prince in liuckes of iron?* That is, (in their learning) to cenſure him, to enioine him penance, to excommunicate him? yea (in caſe they ſee cauſe) to proceede againſt him, as a Tyrant?

We ſpeake not heere of other points, as namely, that all appeales in cauſes Eccleſiaſtical, (& what do they not make Eccleſiaſtical?) muſt finally lye, not vnto the Prince, but vnto the Aſſẽbly Prouincial: That they allow the ſupreme Magiſtrate, not *poteſtatẽ iuris*, but only *facti*, while they make him, the maintainer of their proceedings, but no cõmander in thẽ. Theſe and the like, are but petty Abridgmẽts of the Prærogatiue Royall, while yet the *King* [a] *ſubmits his ſcepter vnto the ſcepter of Chriſt, & kiſſes the duſt of the Churches feete.*

[a] T.C.l.1. pag. 180.

Neither may it be truly ſaid, that theſe are only Speculatiõs. There are ſome of High place yet alive, and other ſome are dead, that haue felt the ſmart hereof in their own experience, and haue ſeene the worſt of all this put in wofull execution.

As to the ſecond. Do we not ſee it at this day verified amõg them, which haue bin ſo often truly ſaid, & as oftẽ vnadviſedly denied, that *Hones alit artes*; & cõtrariwiſe, where due reward of learning & liberal maintenance of the Miniſtery, is fraudulently impaired, or iniuriouſly taken away, [b] there Religion & learning come to decay? There Atheiſme & Barbariſme and Confuſion muſt needs enſue? It is to apparent, that as the reuenewes of thoſe Churches haue beene embeazeled by men of corrupt minds, which ſaid in their harts, as it is in the Pſal. *Let vs take to our ſelues the houſes of God in poſſeſſiõ*: ſo the remainder of that grounded learning, which was bredde vp in former times, is now through ſucceſſion of time, almoſt cleane worne out.

[b] Eccleſiaſt. diſcipl. pag. 114.

Pſal. 83. 11.

Nec bona tam ſequitur, quam bona prima fuit.

Inſomuch, that there is neither ſufficient maintenãce in thoſe parts of any ſtore of excellent learned men, nor yet many men brought vp among them in this laſt reformed age, worthie of that wonted honorable maintenance.

God knowes we ſpeake not this with a detracting ſpirit, but with griefe of hart: to ſee the ruines of the Miniſterie in particular, & generally of all profound learning in other reformed Churches. As likewiſe to ſtirre vp this whole Nation, to a thãkfull acknowledgment of that ſingular bleſſing in this behalfe, which God of his goodnes hath long, and yet doth continue, vnto vs of this Realme. And with all, to put to ſilence the malicious ingratitude of the evill men, which looking vpon vs and this Church, through the coloured glaſſe of their preiudicate opinions; can ſee nothing among vs, *but defects, and deformities, and abuſes, and Enormities*, and the like. And therefore in their high diſcretion, would haue vs reduced and made conformable to the calamities of other places.

Whereas (in truth, if wee ſhall bring backe the eies of our mindes from forraine partes, and indifferently without either detraction or flattery) take notice of the preſent ſtate of this Church and Common-wealth; we ſhall eaſily diſcerne, that it were an incomparable happines for them, if all that profeſſe the truth as it is in Chriſt Ieſus, were in our condition.

We ſhall ſee, how that our Church government, is duly ſubordinate vnto the ſupreme civill ſtate, and withall doth mightily ſupport the ſame. That our Reverend Prelats (men of ſingular worth, not to be matched in any one kingdome) though preferred vnto higher roomes; doe yet containe themſelves within ſuch bounds, as preſerve that eſtate, from creeping to any Papall corruptions. That our inferiour Clergie, by their godly and painefull labours in their Vocation, haue beene, & are the moſt effectuall meanes, to ſettle the tranquillity of this Land; by inducing mens mindes vnto piety towards GOD, Loyalty to their King, & Civill honeſty amonge themſelves. That our people generally, (excepting ſome fewe malecontents of al ſorts, whõ we leave to the mercy of the Magiſtrate)

are inured vnto peace, accustomed to subiectiō, detest disloyalty, & with al alacrity yeelde their obedience vnto their Soveraigne.

That the Colledges, the Cathedral Churches, the Bishops, & other Ministers of this Land, haue yet remaining vnto thē, (yet, after the many & great spoiles of this Church, which notwithstanding, never prospered with them that got them; but were as Rust to the rest of their silver & their gold, or as a Canker, that fretted out themselues, their posterity, or their possessions:) that yet there is remaining vnto them, more competent, and sufficient maintenance, more comfortable and honorable encouragements, then there are, vnto all other the reformed Churches in Christendome. Saravia de sacrilegijs, ca 9.

That answerable therevnto (to stop that mouth of Iniquity, which is wont to traduce vs, for *a dumb, vnlearned, Idol Ministry*) there are at this day, more learned mē in this Land, in this one Kingdome; then are to be founde among all the Ministers of the Religion, in *France, Flanders, Germany, Poleland, Denmarke, Geneva, Scotland*; or (to speake in a word) in all Europe besides.

Which yet, may not iustly bee imputed vnto vs for vanitie. The Apostle that knew how to be abased, & to make himselfe of no reputatiō; yet when the impeaching of his personal gifts, was abused to the disgrace of his calling: did without either arrogancy or folly, giue his Detractors plainly & roundly to vnderstand, that he was not inferior to the chiefe Apostles; nay that he laboured more then they all; & so by his owne iust defence and commendation, did free himselfe, his worth, and his Vocation, from their base & odious imputations. In a like case (we doubt not) a truth may be averred of our selues, even by our selues, without any ostentation at all; when it is so iniuriously impeached and trodden vnder foote, to the high dishonor of God, the disgrace of his Gospell, and to the slander of this most Christian Common-wealth. Yea, the rich mercies, that God hath continued vnto vs, nowe these fiue and forty yeares, ought to replenish our harts with ioy; so that our lippes should breake forth with thankfulnes and sing, *Non fecit taliter omni nationi*; neither haue the Regions roūd about vs, bin made 1. Cor. 9. 2. Cor. 12. Psal. 47. 10.

partakers of the like blessings.

Now the Father of Mercies, and God of all Consolation, enlarge the wise & vnderstanding hart of our thrise noble King, noble in birth, noble in wisedome, noble in al manner of good learning; assist him ever with his holy spirit, the spirit of Counsaile, of sanctification, and of truth: make him admirable in the swaying of this Scepter as was *Salomon* in all the world, as long as he walked in the first waies of his father *David*: That so hee may long weare this mortall Crowne, in all abundance of Piety, Peace, and Prosperity; & hereafter obtaine that immortall Crowne, that Christ hath purchased for them, *which by continuance in well doing, seeke glory and honor and immortality.*

FINIS.